# CANDOUR *The British Views-Letter*

*To defend national sovereignty against the menace of international finance*

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## A Joyful Christmas to All Our Readers

## THE PAMPERED CRIMINAL

**by NOEL HUNT**

THE law-abiding citizen and the tax-payer can only marvel at the scope and influence of the pro-criminal lobby in England. We are constantly chided by such organisations as the Howard League, NACRO and the Probation Officers' Association for our habit of imprisoning such a high percentage of our population. The fact that a high percentage of our population richly merits imprisonment is never mentioned.

Government, of course, is well to the fore in making life easy and comfortable for the criminal. We regularly learn of "tough new laws", of "far-reaching reforms" and of "bold new thinking" in the field of penology. On careful reading we find that the Home Secretary has found yet another way of talking tough while making life easier for the crooks. One can only admire his talent for giving an impression of intense and purposeful activity, while in fact doing nothing. Irreverent ex-servicemen will be reminded of the Oola-oola bird and its unusual flight pattern!

### Un-social Hours

A recent "bold new initiative" was to be the electronic "tagging" of offenders. This not only gave the impression that government was right up in the forefront when it came to using modern technology - it kept criminals out of gaol. The Probation Officers' Association objected violently to the proposal. It would have meant working at times which did not suit the probation officers. Instead of grasping a heaven-sent opportunity and sacking the lot of them, the Government seems to have backed away. No doubt a compromise will be reached ensuring that "tagging" is used only at times which will not inconvenience either the wearer or the officers.

Magistrates, too, are not free from blame. A recent circular chides them for possibly unconscious racial bias and racial discrimination in sentencing. The Home Office reaches this conclusion because of "the high number of ethnic minorities in prison". It apparently did not occur to these gentle souls that perhaps the figures could be explained by the fact that members of ethnic minorities actually commit a disproportionate number of crimes meriting imprisonment. Common sense and penological theory seldom walk hand in hand.

Those passing Highgate Cemetery late at night may be startled to hear what sounds like ghostly laughter from the grave of Karl Marx. They may be hearing just that, as the ghost of that evil man laughs his head off at the latest "bold new initiative" for dealing with crime. This is the proposal to introduce a Day Fines Scheme. Under this scheme, we learn, "fines are based on units representing a day's pay" at the offender's earning level. We are assured that the system exists in several European countries and that it is supported by the penal reform lobby. Many may think this last point a good reason for opposing the proposal.

No wonder Marx is laughing: the scheme fits in perfectly with his thinking. When he wrote the Communist Manifesto of 1848, Marx laid down as one of the pre-requisites for a socialist world "the universal adoption of a graduated income tax". This means that the more competent

a man is the more he earns, except where trade unions intervene to distort matters. But in terms of Marxist dogma, the more he earns the more he must be taxed; in fact, he is penalised for being competent. Only the socialist, with his sickly worship of the under-dog, could support such a system. Yet almost every country in the world has adopted this lunatic system. Britain has had what purports to be a capitalist, Conservative Government for over ten years, yet we have still to hear of a proposal for the total abolition of graduated income tax.

The fact is that our allegedly Conservative Government is nothing of the sort; it is crypto-socialist. So there is good reason for the ghostly laughter: the Day Fines proposal agrees perfectly with Marxist dogma which calls for contributions to the state "from each according to his ability". Marx would support the proposal to the hilt.

Surprisingly, amid all the high-minded codswallop which we have read recently about crime and sentencing, there are two all-too-rare nuggets of common sense. Unusually, the cost of the criminal is mentioned: the Home Secretary points out that it costs between £200 and £300 a week to keep him in gaol. We are told, too, that Day Fines are "cost effective". It is seldom indeed that those speaking of crime involve themselves with anything so mundane as money. Too often one gets the impression that the tax-payer exists only to fund ever more ludicrous and costly schemes to pamper "offenders"; they are never, of course, "criminals". It would be grossly insensitive to use such a word!

## Take Man As He Is

If cost and cost-effectiveness are to be the new modish shibboleths, one can only applaud. Perhaps those concerned would like some suggestions as to how these desirable ends can be reached. Let us begin by admitting that man is not the infinitely malleable creature, the helpless product of his environment, as visualised by the social scientist. Man is as he is - fallen, and not a risen and improving ape as evolutionists suppose. The nature of man cannot be altered, but he can be made to mind his Ps and Qs by appropriate measures.

Perhaps we can now admit that a man who has been convicted three times of, say, burglary is not going to mend his ways. He likes being a burglar and will continue to burgle. This man is a nuisance to society. Logically, we should eliminate him. But we are too squeamish to do so; more accurately, those who arrogate to themselves the right to decide such matters are too squeamish. So all we can do is to imprison him as cheaply as possible.

This approach has the advantage of cutting cant and hypocrisy. One does not drivel about morals and guilt, but counts the cost of sentimentality. One can now concentrate on reducing the inescapable burden of the criminal on the tax-payer. Spartan living conditions, discipline and eight hours daily of hard labour with an adequacy of plain food and drink will do much to cut the cost of keeping a social pest in gaol. It is even likely that there will be what we have learned to call a "knock-on effect", as word spreads and others still free decide that the game is not worth the candle.

As noted, to avoid cant there is no question of blaming the criminal or of making moral judgements. One is merely dealing as best one can with an expensive nuisance. Nor is it argued that this approach is either

right or wrong; simply that it is the cheapest available. Since society as a whole lacks both the stomach and the backbone to enforce the rigorous measures made necessary by the results of a multi-racial welfare state and a permissive society, all that can be done is to keep the costs down as far as possible.

For nearly two generations the theories of the humanist and the penologist have been allowed to dominate our approach to crime. The results have been disastrous. Common sense would have told us this at any time, had we but asked and listened. The new admission that imprisonment is expensive and that regard should be paid to cost-effectiveness is good news indeed. Let us do all that we can to ensure that full weight is given to economy and cost-effectiveness; if we do not we may be sure that the great and the good will unite to talk the suggestion to death in a flood of humanistic rubbish and sentimental nonsense. It is regrettably true that the politicians will probably spend any money saved for the tax-payer on other policies as unpopular and foolish as the current pampering of expensive nuisances. But that is another story.

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**DID YOU KNOW . . . ?**

THAT animal rights campaigners on Merseyside are urging parents and teachers to stop children using "animalist" expressions which they claim demean certain creatures, like "silly old cow", "daft as a bat", "dirty pig" and "stubborn ass"? [**Daily Telegraph**, 27/10/89]

THAT one of the earliest successful songs of Irving Berlin (aka Israel Baline) was "Cohen Owes Me 97 Dollars"? [**Jewish Chronicle**, 29/9/89]

THAT should the Communist terrorist Nelson Mandela be released in the New Year, he will have the choice of two houses - one a luxurious bungalow with watered lawns and manicured bougainvillea and rose bushes where Winnie Mandela now lives, and the other a 700,000-rand mansion with fifteen rooms and five bedrooms? [**Sunday Telegraph**, 22/10/89]

THAT a Lincolnshire mother was awarded almost £20,000 for pain and discomfort and loss of earnings after a doctor failed to diagnose her pregnancy, when surely the doctor should have received the award for circumventing (however inadvertently) the woman's intention to murder her unborn baby? [**Sunday Telegraph**, 22/10/89]

THAT Ontario's Ministry of Transport has ruled that ZOG is an anti-semitic term and cannot be used on vehicle registration plates, even if the owner of the vehicle is Jewish, because the initials stand for "Zionist Occupation Government" and suggest the country is in the hands of an "international Jewish conspiracy"? [**Jewish Chronicle**, 29/9/89]

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# THE FAMILY AND THE SERVILE STATE

by CHRISTOPHER GILBERT

IF you open any newspaper nowadays you can be pretty sure that someone will be criticising the Thatcher Government for policies that undermine the family unit. One of the latest in a long line of attacks was an article by Professor Richard Whitfield in the Bow Group journal, **Crossbow**, which savaged the government for failing to produce initiatives designed to protect family life, marriage and secure child-rearing. In fact, it has not mattered a jot which party has been in power. The family unit has not benefited in any way from legislation over the years; indeed, it is this writer's belief that the disintegration of family life is a centuries-old phenomenon deeply rooted in the warped conception of natural society implanted at the time of the Reformation.

The kind of attitude that exhibits antipathy to true community life and regards it as an out-dated ideal is seen, for instance, in the message that we can expand the economic order beyond bursting point without bursting it. A related example is the "loadsamoney" syndrome that a way of life can be built on the belief that money is fertile and must breed more money. Or there is the widespread view, the pernicious consequences of which are only now becoming clear, that we can leave to inorganic chemistry the task of making fruitful the earth by methods which flout the laws of Nature. If such fallacies are accepted without question, is it any wonder that people and politicians fail to see the relevance of natural ways of life for so fundamental a community as the family?

## Grace Outgrown

If modern man now thinks himself to be above the laws of Nature, it is because his forebears began to feel that they could improve their lot without the help of any supernatural agency. As the natural became divorced from the supernatural, life became more and more unnatural. Indeed, the unnatural way of life into which people are born and in which they are bred has so strong a hold upon their minds that often they do not recognise the natural way of life when it is presented to them.

When the Church really exercised moral leadership, she was able to show the relevance of the supernatural because she guarded the natural, and helped man understand it. Before the growth of modern finance-industrialism, the nature of men's business dealings with each other was thus determined by the fact that the guilds were natural associations of fellow-craftsmen which came into being for religious purposes no less than for economic reasons. There was a clear conception of the meaning of community life because the Church enabled people to understand it, teaching them that they are spiritual equals with responsibilities to each other within society.

So long as the underlying truths taught by the Church were accepted, this condition of affairs continued, reaching its zenith in this country in late mediaeval times. However, the end of the fifteenth century saw capitalist enterprises begin to grow and a Mammon-worshipping way of life began to emerge. For such a way of

life, the Church's teaching of the supernatural end of man seemed to be irrelevant. Without a clear understanding of its purpose, it was inevitable that men would succeed in secularising the natural order itself. The theology of Luther and Calvin gave intellectual sanction to those who wished to serve both God and Mammon. And the result is to be found in the present attitude to the natural order, with all its consequent dangers to the family and to the nation, for by being completely secularised it has been made completely meaningless.

## Growth of the Manufacturing Towns

In England, the disintegration of community life began with the break-up of the manorial system and its replacement by a condition where money supplied the basis of all economic relationships. The manor had been a community in which all men had duties and responsibilities and in which each man had status; his status was acknowledged by the fact that he was assured of subsistence for himself and his family because he had property (for nobody was without property). It is true that he was tied to the land, but if he could not leave it, neither could it leave him.

When the wage-earning class grew up and he became a free labourer, he could sell his labour - but he was no longer assured of subsistence. As the woollen industry developed and the demand for English wool expanded, much arable land was diverted for use as pasture, and moreover many of those families which had clung to their farms were dispossessed. The common land, which had meant much to the villagers, was enclosed by the landowners and the village communities were broken up. This meant that families which had farmed a piece of land sufficient to maintain them became vagrants. The tragic depopulation of the villages was accelerated, of course, during the Industrial Revolution.

Others who were rendered destitute were the home craftsmen who found it impossible to sell their products at an economic price, for the products of the new factories could be manufactured much more cheaply. They and their families also migrated to the new centres of manufacture, compelled to work for what they could get. No doubt many families were able to secure work in the same factory. However, having been forced to flee from the countryside in which they were rooted to the towns in which they were merely groups of unrelated individuals, they found they were no longer part of a community which found its economic and cultural satisfaction within the family circle. The family as an economic unit was broken up.

## Wage-Slavery

This destructive change in the organisation of industry was accompanied by a destructive change in men's way of thinking. The importance of the economic process was exaggerated and it became the aspect of human life upon which the greatest emphasis was placed. It was assumed that man's importance was to be seen in his economic work and he was valued as a producer of goods which came into being as a means by which a monetary profit could be secured. Labour became a commodity, to be bought and sold like all other commodities. The idea that things should be sold at a "just price," fair to buyer and seller alike, gave way to the belief that the law of demand and supply operated in every field of trading. It was an axiom that masters were

entitled to pay as little as they could for the labour which they "bought." The cynical slogan that "business is business" lives on to indicate that the entrepreneur's conduct must be unfettered by human considerations.

Workers with no bargaining powers were faced with the alternatives of working for very little or starvation. This was right and proper to the minds of those who held the new view of the purpose of economic activity. The capitalist economist, David Ricardo, argued that increased wages would lead to an increased population followed by an increase in the number of those looking for work, and that wages must then fall until the conditions caused a reduced population and a fresh rise of wages to what he mis-named "the natural level."

Children did not escape wage-slavery. The insatiable demands of the factory system harnessed them to masters who recognised no responsibility towards them. The exploitation of the children of the poor seemed to be a necessity, particularly as the family required all that could be earned if it was to maintain itself at even a modest level of subsistence. Each child was treated as a source of income, for both the family need and the current philosophy justified that unnatural attitude of parents towards their children. Parents today who talk of their children being educated for good jobs, so that they might earn "good money," are the products of the nineteenth century way of life and mode of thought.

## "Economic Man"

It is not difficult to see the effects of so fundamental a change in outlook. The fact that the community accepted this concept of man and his place in the world unconsciously rendered it no less effective. The value and influence of family life was bound to be reduced when the activity which was deemed to be the most important was done outside the home. "Economic Man" came to inhabit what was little more than a boarding house where he slept during the intervals between spells of economic activity. "1992 Man" looks likely as his heir!

Those who fashioned economic thought during the period of the Industrial Revolution found it possible to regard man in this way because the growth of individualism had made it possible for man to be considered in isolation from his fellows. The ways of thought which developed from Protestant theology paved the way for Jeremy Bentham, Ricardo and the Reverend Thomas Malthus. Moreover, the emphasis on the importance of "the individual," which seemed to be the basis of liberal concern for freedom, was not based on the Christian conception of the spiritual worth of each person, for an individual part of the economic or political machine may be regarded as entirely depersonalised. Such a view permits people to be regarded as interchangeable economic units, reflected in the economists' demand for "a labour pool," and in the "get on your bike" assumption that "the mobility of labour" is a social benefit.

The Christian conception of the uniqueness of each person, and of his eternal value as a spiritual being, is different from the nineteenth century liberal idea of "the value of the individual." Those who understand traditionalist Christian thought and practice find it impossible to think of man except in relation to God and his fellows, for personality can be exercised only in a social setting. The damage

caused by the social changes and intellectual errors of the post-Reformation era meant that the family and the whole of society were bound to suffer. The break-up of community life has been almost completed by the urbanisation of this country, and by an educational system and social outlook which have urbanised even the minds of the rural population. History is taught in schools with a strongly marked Whig bias, according to which industrialisation was a mark of progress and the unnatural way of life accompanying it an improvement on the natural way of life which had gone before.

And so today, when the alleged needs of society are so loudly trumpeted, the family, in which all social life is truly rooted, is suffering attacks (whether insidious or simply absent-minded) against which no defence is being offered. The restoration of true community life, however, will continue to be impossible until a real understanding of the nature of man and of his spiritual needs has been regained. Yet it is a challenge that must be faced by any movement striving for national resurgence and social justice. If family life remains broken down, society itself suffers from the effects of such a breakdown and there can be no hope of giving our young folk a worthy future.

Dr Antonio Salazar, the great statesman who gave salvation to Catholic Portugal after decades of masonic-inspired chaos and decadence, quite clearly saw the family as the basis of any healthy society when he said: "The family is the first educative institution and the most essential. Man is born in it; generation after generation is bred in it; in it is formed that little world of affection without which man would find life almost unbearable. When the family breaks up house and home break up; the bonds of kinship are loosed, and man stands before the State, a stranger, defenceless, morally no more than himself."

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## EXCAVATING FOR A CRIME

[after Percy Montrose]

WOULD-BE hero of the Westland
'Chopper scandal took the line,
"Fame and glory, topmost Tory
Will be mine if I resign."

So, 'defending' he was ending
And pretending by design;
For the post he wanted most
Was not lost on Heseltine.

Goldilocks they might have called
him
Hair and fortune had that shine,
A condition his ambition
Must not see that state decline.

What a prancer, a main-chancer
Back-bench glancer so benign,
Now to collar Euro-dollar
Mister Michael Toe-the-line.

O the power and the glory
Of the Counting House divine;
Sovereign state put on a plate
By Dollar Darling Heseltine.

Undermining, underlining -
Yet refining - treason's sign;
Rt. Hons. dwindle who'll not kindle
Euro-swindle - Brit's decline.

B.E. BIGGS

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## CAPITALISING ON HOOLIGANISM

A CUTTING sent to us from the **New York Times** of 15th September, 1989, under the headline JEWISH STUDENT ACCUSED OF FAKING ANTI-SEMITISM, reports that the former president of the Jewish Student Union at the State University of New York has been charged with painting anti-Semitic slogans and swastikas near a Jewish sanctuary. The incident happened on 10th November last year, the day after the student, James Oppenheim, had organised an observance to mark the 50th anniversary of Kristallnacht. The same night as the daubings were discovered, Oppenheim organised a second vigil to condemn them! Presumably, that is what is called covering one's tracks!

Mr Oppenheim is obviously a consummate student politician. Before the incident, he had been campaigning for the establishment of a Judaic studies department at the university. The **New York Times** reported him as saying, "Action is the only thing that's going to make things happen." He then ran for the Student Association presidency on a platform "that he really did a lot for the Jewish cause following the anti-Semitic incident."

Well, well! Who was it who said, "The cry of anti-Semitism always brings them [the Jews] back into the fold"? The first correct answer received by the Editor of **Candour** will receive a free year's subscription.

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# A YEAR OF TERROR IN UPPER SILESIA

IN what is an excessively amnesiac spirit, much is seen and heard in the media today about the alleged crimes committed by Baltic and Ukrainian Nazi-sympathisers more than 45 years ago far from British soil. Yet what, in comparison, is said about Communist atrocities inflicted on the heartlands of Europe at the end of the war or, indeed, Allied crimes like the forcible repatriation imposed on thousands of Russians and Yugoslavs? Which was the worst stain on mankind?

The following terrible record of life in a Silesian town that suffered the attentions of the Red Army was compiled by priests of the district and originally appeared in the **Catholic Herald** in 1945. Would that the zealous lobbyists of the Simon Wiesenthal Centre could read this testimony. It might serve to give them a greater sense of proportion.

IT was on March 24, 1945, that the Russian troops entered the town of Neisse in Upper Silesia. Approximately 20 priests and lay-brothers, 200 nuns—who cared for the aged and sick—and 2,000 civilians had remained in the town. In spite of the bombardment and siege lasting for eight days the damage was not very extensive. Of all the beautiful and ancient buildings only the Jacobskirche had been set on fire through bombardment by the Russians in the afternoon of March 21.

And then, like a flood, the Red Army poured into the town, forcing its way also into the house occupied by the remaining priests. The first thing the soldiers grabbed were the watches belonging to the priests, the nuns and all other inhabitants. Under threats they asked for the Mass-wine and finally looted the whole house. They spared not even the altar in the cellar, where Mass had just been celebrated. Monstrances and chalices were taken away with special eagerness.

Without interruption all the girls, women and nuns were raped. The soldiers, headed by their officers, formed a queue in front of their victims. During the first night already most of the nuns and women were raped up to fifty times. Nuns who resisted with all their strength were either shot or so terribly ill-treated that they could not resist any longer because of their physical exhaustion. They were thrown on the floor, trampled on, hit on their faces and on their heads with pistols or rifle-butts until they were covered with blood, torn to pieces, incredibly deformed and rendered unconscious, thus being helpless victims to concupiscence incomprehensible to us in its sub-human perversity. Similar dreadful scenes occurred in the hospitals, homes for the aged and other institutions. Seventy or eighty nuns lying ill or completely paralysed in their beds were again and again ill-treated and raped by these debauchees. Not, as one might think, in secret or in a dark corner; no, in front of everybody, even children, in the streets, in public places nuns, women, and children as young as eight years, were raped again and again. Mothers in front of their children, girls in front of their brothers, nuns in front of young boys, were raped until they died, not even their corpses being spared. Priests, who wanted to protect the nuns, were seized and taken away under threat of death.

In the afternoon the remaining population was rounded up and held in a narrow space in order to get free access to all their belongings, which were looted, and there was no end to all the acts of violence.

## Questioned

The same night we were dragged off into complete uncertainty. After a long march we came to a village and were pressed so tightly into a small room that nobody was able to sit or lie down. The following day each priest was questioned by an officer of the N.K.W.D. (G.P.U.). This officer was lecturer on "Leninismus" at the University of Leningrad. He tried to persuade us to put ourselves at his disposal, for the purpose of propaganda for the Red Army, and promised us for the future large churches, a safe and influential position.

His educational standard was shown by the question whether the Pope was a Catholic or a Protestant. After having taken notes about our activities during the past ten years, the priests were sent off in an easterly direction. Identity papers or military protection were denied to us, leaving us at the mercy of the Russian soldiers. This meant that we were constantly in danger of being deported for forced labour. Wherever we went we were questioned, examined and "treated" with rifle-butts. Every village was completely devastated. The churches we passed were ransacked without exception, altars, pictures and statues smashed, the tabernacles forced open, the poor-boxes pilfered, vestments torn. Most of the churches were used as stables. The villages were empty but for the girls and women kept back by the Russians to work for them, having to experience all the horrors previously described. We tried to find shelter in these devastated villages, living on scraps of foodstuffs lying about. It was impossible to say Mass, as there was nothing left.

For nine long weeks we had to live in this uncertainty. After the armistice we were at last allowed to return to Neisse. We had heard a lot about this town while on our wandering, but what we saw was beyond our worst fears. We were the first priests to return into this completely dead, burned and evacuated town. The first thing we did was to bury the corpses of the raped nuns. There were more than thirty of them. In the adjoining monastery of the Franciscans the Father Guardian and five lay-brothers were murdered.

Gradually the fugitives returned, full of hope to be able to rebuild a new life through peaceful work. As most of the houses were destroyed they tried to find shelter on the outskirts. It took many days to find a little space which could be rendered habitable as here, too, every house was ransacked, furniture demolished, covered with excrements, corpses and limbs lying about in scattered flour and so on. The churches were in a like state and we did everything to enable the population to have Mass again which they had missed for so long a time. This task was all the more difficult as the Russians continued their work of destruction on exactly the same lines as in the days of war.

## The Russians Make Way for the Poles

A new period of suffering began when the Russians made way for the Poles. There never were any Poles in the district, but German services were forbidden at once. The Gospel was to be read in Polish and the faithful were not allowed to pray or sing in their native tongue. In Neisse we tried everything to comply with the new regulations concerning Polish services. But in the country, where we had no Polish-speaking priests, we had Low Masses only. The Polish Militia was behaving in exactly the same way as the Gestapo and the N.K.W.D. (G.P.U.), looting everything brought back by the people who had escaped into less dangerous parts of the country. This Polish Militia is an arbitrary organisation under Communist leadership and has, in a most brutal and inhuman way, carried out the deportation of the inhabitants, consisting mostly of women, children and old people.

Since July the whole of the population of the villages round Neisse have been turned out of their houses and farms, herded together like cattle in the smallest

space, exposed to heat and rain, hunger and illness, beaten and ill-treated. Sick people, small children and aged people died already at the beginning of their sufferings through the inhuman outrages of the Militia.

From time to time some of the victims, being completely exhausted, starved and sick, were loaded into cattle-trucks and sent to the west. In most of the towns the Germans were pressed into ghettoes, living twenty or more in one room, without furniture, without food, heating, light, or medical attention, often even without clothes. People suffering from typhoid were thrown out of their beds in the middle of the night and left without clothing in the streets. Whenever the Militia got hold of a man, he was immediately separated from his family and sent to a special camp.

These men, not members of the N.S.D.A.P., but mostly good Catholics, during the past years had suffered for their religious and political conviction. They had lost their jobs because of their anti-Nazi attitude, and had, therefore, remained in their towns and villages because they thought themselves safe. These men were tortured to death in an indescribable manner. With all sorts of instruments, even iron bars, they were beaten till all their bones were smashed. Swastikas were cut into their flesh with knives and bayonets; when unconscious, cold water was poured over them in order to torture them further. Prisoners of war coming from the British and Americans zones to find their families were treated in a like manner. Not even priests got spared. A Catholic priest, of South American nationality, was beaten and tortured in the prison cellar for a whole night and he would have been tortured to death if his nationality had not saved him.

## Starvation

The Russians, Communists and Poles did not care for the land as such, their only interest being to torture the German population. Instead of providing food they took away the little there was—the scanty crop and the cattle—thus condemning the population to starve. Fruit was torn from the trees, vegetables taken from the gardens. The Germans were forbidden to go into the fields to gather a few stalks that were left behind. Their only food consisted of a few potatoes hidden during the day and collected during the night in the fields around. But woe to those who were found out! They were dragged into the former "Brown House" and so ferociously beaten that they not only lost consciousness but often even their mind.

Later on ration cards were introduced but distributed only to those Germans who worked for the Poles. The ration card entitled the holder to purchase bread and salt, but they never got anything. There were only a few shops left and the Poles had to be served first; nothing was left for the Germans. Hunger-typhoid was raging and not only the children and old people, but even strong and healthy men and women died. The death-roll was ten times as high as during the war.

Under these intolerable circumstances many people voluntarily left their old and beloved homeland. They went to the west, hoping to find a living, though very modest, but at least in security and peace. They were allowed to leave and to take 40 lbs. of their belongings with them. But there was great difficulty in obtaining the necessary emigration permit. 10 Zloty had to be paid and Polish currency was unobtainable for the Germans. The same difficulties arose for the payment of the fare, and so it became impossible to use the railways. If, nevertheless, somebody was fortunate enough to obtain some Polish money it did not mean that he was safe in using the railway. He was dragged out of the train, looted, put to forced labour for weeks, to find himself eventually in one of the big camps near the Georlitzer Neisse.

Everyone is glad to cross the frontier. The material losses were great and painful, but worse are the sorrows about the unhappy homeland. Silesia, and especially Upper Silesia, is a country in chains, enslaved and subdued by men living only for their lowest instincts and wildest thoughts of hatred and revenge, exercising a Bolshevist tyranny to which nothing is sacred.

[That the above account is by no means unique is borne out by the coincidence that we have received from American sources a description of the occupation of Danzig based upon the reports of an American travelling in the British zone of Germany who had the chance of interviewing a great number of refugees from Danzig. Here again the evidence is that bad as the Russians were, the Poles acting under the present administration were even worse.

We have also a copy of a letter signed by a well-known German religious writer and journalist written from a parish near Breslau. It was dated September 3, 1945, and it includes the following sentence: "If our lives are to be saved, immediate and energetic help is needed to end this terror. . . I can anticipate my own fate. I hope I will be strong enough to say yes, and with this 'yes' conclude my life in dignity and thankfulness for all graces received."—Editor, C.H.]

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## LODGE A COMPLAINT

"ENGLISH Freemasonry, infuriated by **Inside The Brotherhood**, ITV's current series on rolled-up trouser legs and sinister conspiracies, should note how their French brethren respond to public criticism. Roger Leray, grandmaster of France's 32,000 Grand Orient masons, has just given an extraordinarily bullish interview to the Left-wing magazine **Nouvel Observateur**. In it, he openly boasts of his friendship with President Mitterand and reveals - without naming names - that there are no less than 12 Francs-Macons among the Republic's Ministers.

"He also has harsh words for his English counterparts which highlight the differences between English masonry and the political Grand Orient variety with its socialist leanings. 'I don't understand how anyone can become a Conservative and a Freemason at the same time,' declares the avowedly socialist Leray. Grand Orient masonry long ago dispensed with any religious element, and Leray is scathing about English masons who believe in a Great Architect. 'I know there are Anglo-Saxon masons who are atheists,' he insists. 'They are hypocrites.'"

- Peter Simple in **The Daily Telegraph**, 23 October 1989.

## CONSUMERISM AND THE FREE MARKET

[A letter to the Editor of the **Scottish Catholic Observer**]

I WAS very disturbed to see that you had given space to a concerned article by Ian Dalgleish on "Free Market Doctrine in the Classroom", as it was based on such confusion of terms as to make his final conclusions meaningless.

Let me start by saying that although I am retired as a teacher, I have no particular brief for the National Consumer Council's recommendation about the National Curriculum. However, I do believe that children can be taught a great deal to their advantage if they learn to read labels, instructions, guarantees, and make a habit of checking prices! Does Mr Dalgleish differ?

Furthermore, I have noticed for years that the poorer you are the higher the interest rate you have to pay, and when I was at school I asked about this and had it explained to me that poor people presented a higher risk of default. To myself I said that that came very hard on the poor but honest who would not default, so you can imagine the joy with which I learned about credit cards which give up to six weeks free credit, but then charge a swingeing interest rate. "Bang on!" I thought. After all, a poor person who has to surrender her child benefit book as security and then pay 25% per week interest, would surely be interested in this. But no! It turns out that she will become a "victim of plastic" if she uses her common sense in this matter. In fact, she will even be urged not to apply for interest free loans from the new Social Fund (which is substantially underspent) on the grounds that she cannot possibly hope to repay such a loan.

### Condescension Towards The Poor

I do not believe in this sort of brainwashing and have a sort of suspicion that the kind of person who goes in for it is really encouraging "the poor" to think that they are a different class of person, who should not read the small print, cannot be expected to meet their obligations, and must depend on kindly patrons who will tell them it is all the fault of "society at large" and demand token adherence to the revolution as the price of their patronage.

This sort of attitude is even more surprising if one considers that the "consumer movement" started effectively in the 'fifties founded by Lord Young of Dartington, who comes from a rather left-wing stable. But certainly, the consumer movement is concerned with material things. It does not have moral standards. If it is included in the curriculum it cannot inculcate what it does not have, though it may take up time which could be more profitably spent on spiritual matters. In other words, the teacher has to decide whether it is better to keep the children's attention forever fixed on the four last things, or whether they are not entitled to learn something about the prudent spending of their earnings. It seems to me rather peculiar that it should be considered "right-wing brainwashing" (Mr Dalgleish's term) to mix the two, when we are always being told from the same high-minded pundits that poor people cannot be expected to fulfil their spiritual destiny while in the grip of poverty or debt.

But that is not the only confusion in the article, for Mr Dalgleish confuses consumerism and free market beliefs in a way which leads me to doubt his honesty. The free market idea is based on the belief that if willing buyers and willing sellers are allowed to meet and deal freely, or to deal with the entrepreneurs who make the connections, goods will be cheaper as a result of the competition, and this will benefit more people (and those the poorest) than controls and customs duties. You are not compelled to make price your sole criterion unless you are very poor, but to compel you to buy British when Korean is half the price effectively deprives the poor of the power to spend the other half on what they need.

**The Virtues Of A Free Market**

There is no need to talk of "worshipping objects" or indeed to compare this simple free-market creed with the Christian Creed. They operate on quite different planes. They do not even compete. To say or imply that they do is as silly as saying you cannot believe in God because "Science" cannot prove He exists. Indeed, in one respect the free market is more Christian than the controlled, because it gives a chance to the "Third World" to earn their living instead of putting up trade barriers and then offering patronage to their governments.

If Mr Dalgleish really believes that market forces and consumer skills are the source of the grave problems of modern society, it would appear that he has forgotten such things as Original Sin. We are not a godless society because of market forces but because clever chaps, using long words they do not understand, have convinced other people that God is dead, that religion is the opium of the people, that abortion is a necessity in the modern world and that it is criminal to oppose the free distribution of condoms.

If you leave market forces alone, they right themselves quite quickly - for example, Korean goods will only be cheaper and better in Britain if the British ones are a real rip-off. If the Government intervenes to protect the British worker, he will go on making candles when the rest of the world is using electricity. If honest scales show that you are overweight, there is nothing morally creditable in tinkering with the weights.

LESLIE von GOETZ

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**RATNERS AIM FOR FESTIVE [IF NOT CHRISTMAS!] CHEER**

RATNERS Group, the jewellery chain, is defying the grim outlook for Britain's high streets following the latest rise in interest rates and gearing itself up for its most aggressive Christmas yet, according to a report in **The Times** on October 7th. A £6 million marketing campaign, including television advertising for the first time, is aiming for sales growth of 30 per cent. The group's shop windows are being re-arranged to highlight its cheaper ranges, such as earrings. Well, **Candour** readers: do remember that all that glitters in the chain store this Christmas is not necessarily gold. And if you would really like to put the "Christ" back into Christmas this year, try taking the commercialised gift-giving out altogether, unless of course you buy presents of food and drink for friends and relatives

# The Nuns at Auschwitz: Suppressed Facts

For months our news media has been giving a round-by-round account of the controversy between the Catholic Church and World Jewry over the Nuns' convent situated close to Auschwitz and run by the Carmelite Sisters who are engaged in prayer for the souls of all who died in this camp. But our media, often seemingly more intent on obscuring or suppressing the truth than in revealing it, has failed to report a number of very significant facts relating to this issue. A report recently received by us reveals some of the extreme pressure exerted upon Polish leaders and the Vatican by World Jewish leaders to force the removal of this convent and its Christian Cross and praying nuns from the vicinity of Auschwitz.

Polish Cardinal Jozef Glemp and the Polish people have been the targets of much abuse by Jewish spokesmen. Finally, Pope John Paul II has backed down on this issue and stated that the Vatican will have the Carmelite convent removed and even help to pay for its removal. And Cardinal Glemp has obviously been forced to accept this humiliating backdown.

A brief summary of some of the pressure applied against Poland by World Jewish leaders:

• U.S. Senator Paul Simon, on Sept. 1, personally delivered a message to Cardinal Glemp in Poland, warning that unless the convent were closed and the nuns removed, all U.S. foreign aid would be cut off.

Who authorized Senator Simon to deliver this message? Who did he represent — the U.S. Government? or the powerful Zionist-Israeli lobby which seems to control the U.S. Government?

• The Simon Wiesenthal Holocaust Centre in Los Angeles and the Federation of Polish Jews joined forces to threaten to cut off all tourist trade with Poland.

Again, do these private lobbies make and enforce American foreign relations?

• Solidarity leader Lech Walesa revealed on Sept. 16 that *Jerusalem Post* correspondent Fay Cashman had warned him that foreign investment in Poland might be "impeded" unless the convent is closed. Walesa also said that an invitation to him to visit Israel had been cancelled.

Cardinal Glemp, on August 28th in Warsaw, according to reports made the following statement:

"We have our failings toward the Jews, but today I would like to say, dear Jews, *do not talk with us from the position of a people raised above all others,* and do not dictate conditions that are impossible to fulfill.

"The Carmelite sisters living next to the camp at Oswiecim (Polish name for Auschwitz) wanted and want to be a sign of the solidarity among peoples that embraces both the living and the dead. Do you, esteemed Jews, not see that your pronouncements against the nuns offend the feelings of all Poles, and our sovereignty, which has been achieved with such difficulty? *Your power lies in the mass media that are easily at your disposal in many countries.* Let them not serve to spread anti-Polish feeling. . ."

Not too suprisingly, a forthcoming visit to a number of U.S. cities with large Polish populations by Cardinal Glemp was cancelled because of Jewish threats of picketings, disruptions and demonstrations.

The *Jerusalem Post,* Sept. 16, reported an interview with Israeli Prime Minister Shamir, in which he admitted that 'anti-Semitism' increases in Communist-controlled countries when there is liberalization and more freedom of speech!

And when asked if it did not amaze him "that in Poland, where hardly a Jew is left, there should still be powerful anti-Semitism," Mr. Shamir replied: *"They suck it in with their mother's milk. . ."*

This outburst would seem to be a blanket condemnation of the whole Polish people.

Edgar Bronfman, president of the World Jewish Congress, addressing 1,000 delegates of the Canadian Jewish Congress in Montreal this past May, according to the Globe & Mail report of May 8, 1989, "called the people of Austria 'dirty, anti-Semitic dogs' for their refusal to renounce Kurt Waldheim as President." Needless to add that no charges were laid against Mr. Bronfman for his breach of our 'hate' laws!

Would it not be a greater contribution to international understanding and cordial relations if the Shamirs and Bronfmans and their spokesmen, instead of stigmatizing whole peoples who have suffered under the yoke of Communism or trembled in its shadow, as 'anti-Semitic,' were to ask themselves: Why is it that so many peoples who have experienced the Red terror end up 'anti-Semitic'? Could the answer be that Jewish revolutionaries and Western-based Jewish bank-

ers played such a prominent part in the Bolshevik Revolution and the shackling of Communism upon the peoples of Eastern Europe from the Baltic to the Ukraine, and the years of misery, persecution and terror under Red tyranny have nurtured 'anti-Semitic' sentiments in many of these victims?

After all, until those involved, whether Jew or Christian, understand these realities, it's difficult to work out any solution.

And now Pope John Paul II, unintentionally no doubt, has stoked the fires of controversy by reiterating the Vatican's theological teaching that any special 'covenant' once enjoyed by the Jewish People has long since been superseded by the Christian Covenant. This may be good news to the Christian, but it's most disturbing to the devotees and leaders of the Talmudic religion known as Judaism.

Inasmuch as every *policy* is rooted in a *philosophy,* that our views, our goals and our actions and conduct will be determined by our values, our *religion,* it might be well for all of us, both Christian and Jew, to re-examine the basis of his *religion.* Then, it might be rather instructive to examine the other party's religion. For instance, how many Christians know the teachings of the Talmud, the values and codes of conduct and ethics it teaches for dealings with one's own, and with those outside the fold? A few surprises and shocks might be in store! But out of it all would grow a much deeper understanding of the peoples and world in which we live.

May we suggest that those who do not genuinely want a deeper understanding of the values, conflicts and forces in our world must either be unsure of their own position, or have something to conceal. As the Scripture enjoins us: *Ye shall know the truth, and the truth shall make you free.*

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## POSER FOR ABORTIONISTS

THE advocates of abortion (and vivsection of embryos), who talk in such a lordly manner about the untold 'good' achieved by the disposal of unborn babies, give the impression that they themselves came into the world by some special process. Hasn't it occurred to them that they might not be here to 'save humanity' had their own parents been, or had the opportunity to be, abortion-addicts?

## CHARMING PEOPLE!

YITZHAK "The Shooter" Shamir was out-gunned in his anti-Polish outburst by Matthew Hoffman, writing in **Time Out** in its March 1-7, 1984, issue, who said:

"I used to think that my mother was the only person in the Western world who was pleased on that cold December morning two years ago when Poland's Jaruzelski government declared martial law in order to destroy Solidarity. 'Good,' she exclaimed, 'that will make a lot of Poles unhappy.' My mother, you may have surmised is a Jew born in Poland. To her mind, 'They're all anti-Semites there - to hell with them.'"

"I was telling this story to screenplay writer Wolf Mankowitz the other day over a quiet drink when he surprised me by asserting vehemently, 'I'm with your mother. F*** the Poles. Lech Walesa kissing the Pope's foot and all that s***.'

Perhaps "The Shooter" would care to inform us from where his co-racials "sucked in" their anti-Polonism?

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## DON'T HOPE IN TORY WORDS - TAKE BRITISH ACTION!

## SAVE OUR SHIRES!

by B.E. BIGGS

**The Strange Case Of The Counties That Didn't Change** by Fr. Francis.

INTELLECTUALLY and physically this book is no easy read. The print throughout is small and as such makes harder to follow the intricate arguments of the narrative. Nevertheless, it is a must for all those who are bewildered and distressed by the governmental-sponsored confidence trick whereby the ancient land of Great Britain becomes bereft of its heritage. **The Strange Case Of The Counties That Didn't Change** needs no Sherlock Holmes to resolve this swindle, for 'craft' - that is, 'cunning' - never entered into it. In the event, a suitable sub-title for Father Francis' book might inevitably be 'Mind Bending Most Blatant'.

Significant is the chapter 'People', for here, surely, are the dupes and, hopefully, the arbiters of their own awakening. Communism now so startlingly being given the elbow in East Germany can likewise point the way for positive British rejection of the Heath Anti-Heritage set-up. There is in this chapter an illustration of four Lancashire Lassies single-filing and ritually dumping into a wastepaper basket received mail but mis-addressed 'Merseyside'. The sheep-track is not for them.

A succinct and typical Peter Simple observation is quoted reminding us that it was the blasted Heath and his wretched government which further abused our land with the meaningless Counties Carve-up. The **Telegraph** philosopher suggests, "...a short Bill should be introduced for reinstatement of the former [Counties] and abolition of the latter [Heath]." Happily, the recommended 'abolition' is now history. The Bill for the counter-recommendation could well be precipitated by nationwide attention to this book.

Available from 'Roots', 48 Shalmarsh Road, Higher Bebington, Cheshire L63 2JZ, for six pounds including postage.

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